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In discussing the many practices and beliefs held in common by Christians and Moslems, Dr. Bliss mentions a belief of the Moslems that a certain odor, peculiar to themselves, attracts ghosts.

Once, in speaking with a Maronite peasant about the frequent ablutions of the Moslems, I remarked on the fact that the Christians have no such ceremonies. "No," he replied, "the Moslems were never cleansed in baptism as we are, and are always trying to get rid of their natural evil odor by washing themselves all over, but without success. Thank God, I have had no need of a bath since I was baptized" [p. 28].

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MACKINTOSH'S EXPOSITION OF MODERN CHRISTOLOGY¹

There has probably never been a time in the history of Christianity when greater difficulties confronted the theologian in dealing with Christology. While it has always been true that the unification of the characteristics of the historical Jesus with the attributes of the divine Christ involved serious problems, exegetical methods formerly allowed considerable liberty in the interpretation of the New Testament records. We have in the past century, however, become aware of the duty of an accurate critical investigation which shall aim to set forth historical facts without regard to their doctrinal consequences. The "quest of the historical Jesus" has been pursued with ever-increasing complications, until we are just now more conscious of the problems connected with that quest than we are of definite conclusions. This uncertainty in the realm of history makes exceedingly difficult the construction of a Christology which can lay claim to objective verification. As a matter of fact, recent expositions of the subject have very generally appealed to the value-judgments of the Christian consciousness for justification.

But this appeal to Christian consciousness is itself becoming complicated as we realize the psychological genesis of our religious experience. It is a well-known fact that one's experience is shaped by the ideas which he has inherited. The question therefore arises whether the values which Christians have attached to Christ are not due primarily to the doctrines which have been taught. In so far as this is true, the changes in doctrine compelled by a modern world-view and by modern critical study of the

¹ *The Doctrine of the Person of Jesus Christ.* By H. R. Mackintosh. "International Theological Library." New York: Scribner, 1912. xiii+340 pages. \$2.50. net.

gospels will induce a different valuation. Thus there seems to be necessary a thorough consideration of the critical questions involved in the realms of history and of the psychology of religion in order to be in a position to interpret the meaning of the person of Jesus in accordance with present demands.

Professor Mackintosh takes little account of these critical problems. For him the recent adventures of the *Religionsgeschichtliche Schule* are intolerable—because of the religious inadequacy of the outcome. He recognizes only one valid type of Christian experience—that expressed in Pauline and Johannine mysticism. Believing, as he does, that we do not need to go behind the New Testament records for our primary historical facts, and that all true Christians are immediately conscious of a definite personal recognition of the living Christ in present experience, his task is plain. It is to find doctrinal expression for the conception of Christ as an eternal divine being who dwelt on earth under human limitations in the person of Jesus, and who now lives in divine freedom from all finite limitations. This task he prosecutes with consistency. There is throughout a warm religious tone which prevents even the most speculative portions from becoming abstractly scholastic. There is an earnest desire to test all theories by the statements of the gospels and by living experience. And there is manifest a courage which forbids the easy path of mere positivism, and which ventures boldly into the realm of metaphysics in the endeavor to make what is said a deliverance of *theology* rather than a depiction of psychological convictions. The result is a new attempt to state Christology in terms of kenoticism, while avoiding the most glaring defects of the older theories.

The book is divided into three portions, the first dealing with the New Testament Christology (121 pages); the second tracing the history of christological thinking (pp. 122–284); and the third setting forth the constructive statement (pp. 285–534).

In the first portion Professor Mackintosh takes the New Testament narratives at face value and discovers in the thought of the writers of the New Testament the essentials of the Christology which he himself holds. "Two certainties are shared in common by all the New Testament writers: first, that the life and consciousness of Jesus was in form completely human; second, that this historic life, apprehended as instinct with the powers of redemption, is one with the life of God" (p. 2). Of course, much depends on the meaning of certain words in this statement; but it seems to the reviewer questionable whether the New Testament writers were at all interested in the "complete humanity" of Jesus

in the sense in which we today are interested; and it is equally questionable whether the above conception of the divinity of Jesus is to be attributed to *all* New Testament writers. Indeed, on a later page (13), Professor Mackintosh says: "It also appears from the synoptic narrative that the mighty works of Jesus were not done out of (as it were) independent personal resources, but through power received from God. The Father had bestowed on him messianic lordship over all things embraced within his lifework; this delegated authority he exercised in faith and acknowledged with thanksgiving."

The greatest stress is naturally laid by Professor Mackintosh on the Pauline and Johannine representations of Christ. The Fourth gospel is treated as a genuine historical source, with, however, some degree of theological interpretation on the part of the author. "But it is incredible that a Christian apostle should have taken liberties with the self-consciousness of Jesus. We may say with Haupt that the teaching of Jesus has an authentic commentary bound up with it, or, in Burton's admirable phrase, that the gospel is 'a series of historical sermons'; but in either case there is vital accuracy." Is "vital" accuracy equivalent to historical accuracy? Professor Mackintosh virtually identifies them.

The second section of the book traces the history of christological doctrine down to the present. The various aspects of the christological controversies are accurately referred to the religious and speculative interests which underlay them. Those interests, however, are recognized to be no longer dominant in our thinking today; and this recognition serves to make the survey somewhat academic. The thoughtful reader cannot fail to see how completely modern religion has grown away from the ancient point of view. The non-ethical categories of the Chalcedonian formula are adversely criticized, and the constructive portion of the book is thus freed from the weight of traditionalism which has so often compelled scholastic methods.

The third section, filling the last half of the book, is devoted to the constructive statement. It begins with a defense of the necessity for a metaphysical interpretation of the person of Christ. In this connection Professor Mackintosh vigorously opposes the attitude of the *Religionsgeschichtliche Schule*. He argues that if we "once abandon the New Testament conviction of Jesus' relation to men and theirs to him" we have abandoned essential Christianity. "It is an open question, of course, whether the terms anciently employed to define Jesus' unique transcendence will not bear amendment; but the spiritual attitude they

witness to is the essence of religion as we have learnt it from Christ himself" (p. 288). Psychologically it would be interesting to ask whether the desire to change the *terms* in which this attitude was expressed is not itself an evidence of a change in *attitude*. Historically it must be asked whether the "New Testament convictions" constitute the ultimate statement of historical fact. To the large number of scholars who feel that the *Religionsgeschichtliche Schule* has rightly emphasized the importance of these two problems, it will be a source of regret that Professor Mackintosh has seemed to attach so little significance to them.

The problem of Christology, then, resolves itself into the question of preserving the "attitude" toward Christ reflected in the New Testament, while at the same time putting the explanation of that attitude in "terms" congenial to our modern thought. "What is required rather is that the New Testament picture as a whole should be truthfully reflected in our construction as a whole. Let the portrait of the historic Christ contained in primitive testimony be brought to bear directly upon our mind, saturating it through and through; and thereupon let us proceed to give free systematized expression to the thoughts which arise within us" (p. 319). This reminds us of Herrmann's procedure, save that Professor Mackintosh takes the total New Testament picture, including the resurrection and the exaltation of Christ, as the material which is to make its impression upon us.

What impression is thus produced? Four points are elaborated: the ethical supremacy of Jesus, his work of atonement, the Christian's experience of living union with Christ, and the power of Jesus to reveal God. Of these, it is the third which receives most attention, and which is evidently crucial. The exposition takes the form of an interpretation of the Pauline and Johannine testimony as to union with Christ. From this follows the conclusion, "The experienced influence of Christ on men—*still the same for us as for St. John* [*italics mine*]—leads perforce to a certain definite view of his nature" (p. 337). This raises the question whether such an experience is the only possible one for a man who honestly puts himself under the influence of the New Testament writings. Professor Mackintosh admits that only the man who assumes a peculiarly self-abandoning attitude will confess the deity of Christ in any adequate sense. "It takes the very power of God to evoke such a confession as that. When we look to Jesus, and, realizing the significance of the act, cast ourselves upon him with adoring faith, giving to him with a solemn exultation 'all that the soul can ever give to God,' we have done what is supernatural. It is specifically the work of God

within us" (p. 347). This, it is to be feared, will seem to some to be too esoterically subjective to constitute a valid basis for a theological doctrine which lays claim to universality. It is true that Professor Mackintosh attempts to avoid making this mysticism the real basis for his theory. He asserts that "the real Christ is given in history, not constructed in the laboratory of consciousness" (p. 408); and that "the final court of appeal is Jesus' witness to himself as echoed and apprehended by the believing mind" (p. 409). But by "history" he means the New Testament Christology taken as a transcript of facts; and he entirely ignores the tremendously important questions involved in the genesis of that "echoing" of Jesus' witness. There are many Christians whose reading of the New Testament will yield a different estimate of the control of historic facts. Professor Mackintosh's exposition represents *one* possible attitude to the New Testament records; but men who have felt the importance of critical procedure will scarcely hold that it is as objectively verified as the author seems to think.

The theological doctrine which emerges is a form of kenoticism. "Somehow—to describe the method exactly may of course be beyond us—somehow God in Christ has brought his greatness down to the narrow measures of our life, becoming poor for our sake." "The difficulties of a kenotic view are no doubt extremely grave; yet they are such as no bold construction can avoid, and in these circumstances it is natural to prefer a view which both conserves the vital religious interest in the self-abnegating descent of God and adheres steadfastly to the concrete details of the historic record" (p. 466). The essentials of this Christology are four: (1) Christ is the divine object of faith and the one with whom we have "immediate, though not unmediated," fellowship. (2) His divinity is eternal; hence he had a real (not merely ideal) pre-mundane existence. (3) His life on earth was unequivocally human; although he had the unique character of sinlessness. (4) His divinity and humanity are not to be separated; his is one undivided personality. To follow the speculative details of the resulting theory of the incarnation would take us too far afield. The author grants that it furnishes plenty of "mysteries," which nevertheless we must face if we accept the facts as he sees them. He dislikes the notion of any renunciation of "attributes" of deity in the incarnation. He prefers to speak of an exercise of divine attributes under the self-imposed limitations of human existence. Thus while we cannot affirm absolute omniscience on the part of Jesus, "yet he had at command all higher truth which can be assimilated by perfect human faculty. . . . This is the kind of *spiritual*

omniscience that seems to be claimed for him in the gospels." Again Jesus was not literally omnipotent, but he possessed "such power within human limits as we feel to be akin to almightiness." He was not ubiquitous, but he transcended spacial limitations "in his triumphant capacity to accomplish in Palestine a universally and eternally valid work unhampered by the bounds of 'here and there.'" "What Christ is by potency, with a potentiality based in his personal uniqueness, God is actually forever" (pp. 478, 479). The reviewer finds it difficult to see how this sort of playing fast and loose with terms helps in any way to an honest and accurate appreciation of the historical Jesus.

The essential deity of Christ's nature is defined, not in terms of "substance," which Professor Mackintosh recognizes to be entirely inadequate to the ethical demands of his soteriology, but in terms of will. "Intelligent will is the organic center of personality; and the will of Jesus fixes his absolute status in the world of being" (p. 424). "Let men perceive that in Christ there stands before them one who in spiritual being—that is in will and character—is *identical* with God himself, that in him we have to do with nothing less than the Eternal, and at once it becomes plain that revelation can go no farther." One wishes further explication of this "will" than is anywhere given in the book. Whether identity of Jesus' will with the will of God receives its full ethical significance if it is represented as a kenosis of a pre-existing will is a question deserving attention. The Antiochians in olden time felt that it demanded a distinction between Jesus and God which Cyril felt to be fatal to a theanthropic person. Professor Mackintosh attempts to retain the theanthropic person in terms of will rather than of substance. This seems to suggest the supremacy of ethical considerations as contrasted with the sacramental conception of redemption represented by the substance categories. But in reality, Professor Mackintosh is less concerned to preserve the moral victories of Jesus than he is to emphasize the benevolent condescension of God in the incarnation. Thus it is not appropriate to differentiate Jesus from God in such a way as to suggest the existence of an independent will in Jesus which by consecration must be kept true to the divine will. Rather it is the one divine will which in Jesus is working out our redemption. With all his earnestness in affirming the complete humanity of Jesus, Professor Mackintosh does not escape a decided docetic strain in his interpretation. "Will" is for him really "substance" rather than what we mean ethically by the former term. The Christ whom he depicts is the eternal heavenly being who revealed heavenly grace and love in human form. But the

human life of this Christ is essentially inimitable. It is not like any other human life save in the *conditions* of temporal existence.

There are many earnest Christians today who would like to see some such Christology as that which is set forth in this book firmly established, but who insist that the critical questions of the historical value of the New Testament records must be squarely faced. It was one of the elements of strength in Dr. Denney's book that it made the attempt to deal fairly with critical questions. Professor Mackintosh's attitude here will be disappointing to many readers. Again there are Christians who agree with him that Christology must grow out of a vital religious valuation of Jesus, but who would like to have this valuation accurately analyzed, and its pronouncements justified by a psychological investigation of Christian experience. To assume, as Professor Mackintosh does, that the only valid Christian experience is a replica of that appearing in the Fourth Gospel is to beg the whole question. In short, while the book will doubtless furnish reassurance to those whose temperament and religious experience coincide with the author's, it will raise in the minds of others—as it has in the mind of the reviewer—the serious question whether a kenotic doctrine of the person of Christ does not necessitate such obscurantism in exposition as to repel those who care more for critical accuracy than for the retention of traditional formulae.

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CONTEMPORARY PHILOSOPHY AND THE PROBLEM OF RELIGION

One of the ideas attracting most widespread attention today among serious students of the problem of religion is the "activism" offered by Professor Rudolf Eucken as a substitute for all forms of naturalism and for the current intellectualistic idealism as well. In the present article our task is to review five recently published books, two of which may be taken as representing naturalism in two of its most significant forms (positivism¹ and the new realism²); another two as representing the

¹ *The Positive Evolution of Religion: Its Moral and Social Reaction.* By Frederic Harrison. New York: Putnam, 1913. xx+267 pages. \$2.00.

² *The New Realism: Co-operative Studies in Philosophy.* By E. B. Holt, W. T. Marvin, W. P. Montague, R. B. Perry, W. B. Pitkin, and E. G. Spaulding. New York: Macmillan, 1912. xii+491 pages. \$2.50.